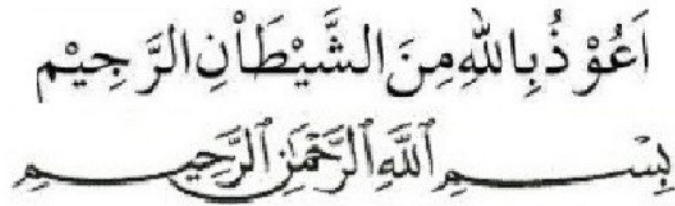


QURAN

Word-by-Word Study Guide
(Arabic-English)



Prof. Dr. Abdurahim Cao

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as his personal study guides. It is now
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سُورَةُ الرَّحْمٰنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ
a Guidance in it, doubt no book the That Alif Laam Meem

لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
establish and the in believe Those who God-conscious for the

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
they spend We have out of and the prayer,

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
sentdown and what to you sent down in what believe those And who

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَٰئِكَ عَلَىٰ
on Those firmly believe they Hereafter in the and before you

هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
successful ones the those and from Guidance their Lord.

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the the (of) In (the) name
Most Merciful Most Gracious Allah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
The of the universe Lord to Allah All praises
Most Gracious (of all worlds, everything in existence)

الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ
Judgment. Day Master the Most Merciful

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
we ask for help You Alone and we worship You Alone

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
path straight the path the us Guide

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
earned the You blessed
wrath those not (of) on them, bestowed those Favors

عَلَيْهِمْ وَلَا الضَّالِّينَ
go astray those and not on themselves

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

his surroundings it lighted when then a fire, kindled one who its example like Their example

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ ﴿١٧﴾

Deaf they see not darkness in them left and their light Allah took away

بُكْمٌ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ
in it the sky from rainstorm like Or return not they so blind, dumb

ظَلَمْتُ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
 I became dark, and lightning and thunder, and darkness. They put
 their fingers in their ears from the thunderclaps from their ears

حذر الموت والله محيط بالكافرين (١١) يتداد اليق يحطف
snatches away the lightning Almost disbelievers the encompass Allah And death, the fear

أَبْصَرَهُمْ كَمَا أَضَاءَ لَهُمْ مَسْوًى فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
they stand them darkens when and in it they walk for them it flashes Whenever their sight

[illegible]

...eated you the **One Who** your Lord, worship mankind O All-Powerful thing

وَالَّذِينَ مِنْ قُلُوبِهِمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ الَّذِي جَعَلَ لَكُمْ

For you made The One Who become righteous so that you may before you from and those
الْأَرْضِ فَرِشًا وَالسَّمَاءِ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
then water the sky canopy the sky

ought forth water, the sky from sent down and canopy, the sky and resting place the earth

يَهْدِي مِنَ الشَّجَرَاتِ بِرِزْقِ اللَّهِ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ

while you rivals set up not So for you

تَعْلَمُونَ وَإِن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

And if you are in doubt about what We have revealed to Allah's slave, say, "We know only what is revealed to the Messenger."

فَاتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ ۖ

then produce of a chapter like it and call your witnesses other than from Allah

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا ٢٣

fear then will you do never and you do, not But if truthful you if

النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ
disbelievers. for the prepared stones and men fuel and whose the Fire

٤

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

لَا يُؤْمِنُونَ ۚ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ

they believe, not Allah seal has set on and their hearing on and their hearts

أَنْبَرَهُمْ غَشْوَةً ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ وَمِنَ النَّاسِ
 ٧
 people the of And great punishment for them and a veil their vision

مَنْ يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَأْتُوهُمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

believers they not And Last [the] Day they and Allah in We believed say who

يُخَدَعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ

themselves except they deceive not and believe[d], those who and Allah They seek to deceive

وَمَا يَشْعُرُونَ ﴿١﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

disease; Allah them increased a disease their hearts In they realize not and

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ

and for them painful punishment because they used to lie. And when it is said to them

لا تفسدوا في الأرض قالوا إنما نحن مصلحون
 reformers. we Only they say earth the in spread corruption not

الَا إِنَّهُمْ الْمَفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ وَإِذَا قِيلَ لَهُمُ اتَّقُوا اللَّهَ يَسْتَكْفِرْ لَهُمْ قَالُوا اتَّقِ اللَّهَ إِنْ كُنَّا مُّؤْمِنِينَ وَإِذَا قِيلَ لَهُمُ اقْرَأُوا كِتَابِي هَؤُلَاءِ يَكْفُرُونَ

it is said when And they realize not but and who the them Beware spread corruption selves they indeed

لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا التَّوْحِيدُ كَمَا ءَامَنَ السَّمْعَاءُ
fools? the believed as we should they say people the believed as Believe to them

الَا إِلَهُهُمْ إِلَّا أَسْفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ وَإِذَا لَقُواهُمْ قَالُوا لَهُمْ سُبْحَانَ اللَّهِ مَا تَعْبُدُونَ إِلَّا أَنْفُسَهُمْ يَتَذَكَّرُونَ

they meet when And they know not but and fools the selves they Indeed Beware

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

Indeed, they say, alone with them when And We believe they say believe! those who

prolongs them and at them mocks Allah mockers. we only we with you

فِي طُغْيَانِهِ يَعْهَدُونَ ۚ أُولَٰئِكَ الَّذِينَ أُشْتُ وَأُولَٰئِكَ الضَّالَّةُ

astraying bought the ones who Those they wander blindly their transgression in

بِالْهُدَىٰ فَمَارَحَتْ تُحَرِّثُهُمْ وَمَا كَانُوا مُمْتَدِّينَ

guided-ones they were not and their commerce profited So not guidance line for

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
 تجري من تحتها الأنهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل وأتوا به متشبهًا
 ولهم فيها أزواج مطهرة وهم فيها خالدون ﴿٢٥﴾
 إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
 فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ
 رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
 بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
 وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ
 اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
 وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾
 كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
 ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
 الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى
 السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

الذين آمنوا وعملوا الصالحات الجنات تجري من تحتها الأنهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل وأتوا به متشبهًا ولهم فيها أزواج مطهرة وهم فيها خالدون إن الله لا يستحي أن يضرب مثلا ما بعوضة فما فوقها فأما الذين آمنوا ف يعلمون أنه الحق من ربهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك هم الخاسرون كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه ترجعون هو الذي خلق لكم ما في الأرض جميعا ثم استوى إلى السماء فسواهن سبع سموات وهو بكل شيء عليم

تحتها
 في الدنيا والنظم
 لا في العلم
 استوى إلى
 السماء
 قصد إلى خلقها
 يورثه فسادا
 سوتا بلا
 سار عنة
 فمؤلف
 الشهن وقومهن
 وأحكنهن

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
 قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
 نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
 وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
 فَقَالَ أَتَشْعُونَ بِنَامٍ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا
 سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
 قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ
 أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا
 تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٢﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
 لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
 ﴿٣٣﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
 حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٤﴾
 فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٥﴾
 فَلَقِيَ آدَمَ مِنْ رَبِّهِ كَلِمَتٍ فَلَبَّاهُ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٦﴾

فقال ربك للملائكة ااني جاعل في الارض خليفة قالوا اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال انا اعلم ما لا تعلمون وعلم آدم الاسماء كلها ثم عرضهم على الملائكة فقال اتشعون بنام هؤلاء ان كنتم صادقين قالوا سبحنك لا علم لنا الا ما علمتنا انك انت العليم الحكيم قال يا ادم انبئهم باسمائهم فلما انبأهم باسمائهم قال ا لم اقل لكم انا اعلم غيب السموات والارض واعلم ما تبدون وما كنتم تكتمون واذ قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس ابا واستكبر وكان من الكافرين وقلنا يا ادم اسكن انت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين فاذللهما الشيطان عنها فاخرجهما مما كانا فيه وقلنا اهبطوا بعضكم لبعض عداوة ولكم في الارض مستقر ومتع الى حين فلقى ادم من ربه كلمة فلابه عليه انه هو التواب الرحيم

بفسدكم الدعاء
 ثم بقا غلونا
 وظلما
 تسبح بحمدك
 ثم ذلك عن كل
 سوا متين عليك
 نفوس لك
 ثم ذلك وظلما
 ذكرنا عما لا يليق
 بعبادك
 اسجدوا لادم
 اتشعونا له
 او سجدوا
 له ونعظيم
 رغبنا
 اكلنا واسبغنا
 غيبنا لا غلونا
 فاذللهما الشيطان
 انعمنا وابلعنا

الذين آمنوا وعملوا الصالحات الجنات تجري من تحتها الأنهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل وأتوا به متشبهًا ولهم فيها أزواج مطهرة وهم فيها خالدون إن الله لا يستحي أن يضرب مثلا ما بعوضة فما فوقها فأما الذين آمنوا ف يعلمون أنه الحق من ربهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك هم الخاسرون كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه ترجعون هو الذي خلق لكم ما في الأرض جميعا ثم استوى إلى السماء فسواهن سبع سموات وهو بكل شيء عليم

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
torment, horrible afflicting you (the) people of Firaun from We saved you And when

يَذْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
(was) a trial that And in your women. and letting live your sons slaughtering

مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ
then We saved you the sea for you We parted And when great. your Lord from

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ
Musa We appointed And when (were) looking while you (the) people of Firaun and We drowned

أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ
(were) wrongdoers and you after him the calf you took Then nights forty

﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
(be) grateful so that you may that after you We forgave Then

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
(would be) guided, perhaps you the Criterion and the Book Musa We gave And when

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
yourselves [you] have wronged Indeed, you O my people! to his people Musa said And when

بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ
That yourselves and kill your Creator, to So turn in repentance the calf by your taking

خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
the Most Merciful, the Oft-returning He Indeed towards you He turned with your Creator. for you better

﴿٥٤﴾ وَإِذْ قُلْتُمْ بِمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً
manifestly Allah we see until you we believe Never O Musa! you said, And when

فَأَخَذَتْكُمْ الصَّيْقَةُ وَأَنْتُمْ نَظَرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكَ مِنْ
from We revived you Then (were) looking while you the thunderbolt seized you So

بَعْدَ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
[over] you And We shaded (be) grateful so that you may your death, after

الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلَّوْا مِنْ طَيِّبَاتِ مَا
that good things from Eat quails [the] and manna to you We sent down and (with) [the] clouds

رَزَقْنَكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
doing wrong. (to) themselves they were but and they wronged' And not We have provided you.

● تقييم الأداء ● أنشطة	● إعداد ومناقشة الخطط (إجرائية) ● إعداد ومناقشة الخطط		● عدد ٦ خبرات إقليمية ● عدد ٩ خبرات إقليمية ● عدد ٤ خبرات إقليمية ● عدد ٤ خبرات إقليمية
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A

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَبِعَ
[follws] whoever Guidance from Me comes to you and when all (of you), from it 'Go down We said
هَدًى فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾ وَالَّذِينَ كَفَرُوا
who disbelieve And those will grieve, they and not on them fear [then] no My Guidance
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٩﴾
[will] abide forever, in it they the Fire companions those Our Signs and deny
يَسْنِي إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
My Covenant and fulfill upon you I bestowed which My Favor Remember (of) Israel! Children O
أَوْفٍ بِعَهْدِكُمْ وَإِنِّي فَارْهَبُونِ ﴿٣٠﴾ وَعَٰمِنُوا بِمَا أَنْزَلْتُ
I have sent down in what And believe fear [Me] Me Alone and your covenant I will fulfill
مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي
My Signs exchange not And of it, disbelieve (the) first be and not with you that which confirming
ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونِ ﴿٣١﴾ وَلَا تَلْسَبُوا الْحَقَّ بِالْبُطْلِ
with [the] falsehood the Truth mix And (do) not fear [Me] and Me Alone small a price
وَتَكُونُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٢﴾ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا
and give the prayer establish And [you] know while you the Truth and conceal
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
righteousness [the] people Do you order those who bow down, and bow down zakah
وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾
you use reason Then, will not the Book recite while you yourselves you forget and
وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
the humble ones, on except surely difficult and indeed, it and the prayer through patience seek help And
﴿٣٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ إِلَىٰ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ
will return to Him they that and their Lord will meet that they believe Those who
يَسْنِي إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
[I] preferred you and that I upon you I bestowed which My Favor Remember (of) Israel! O Children
عَلَى الْعَالَمِينَ ﴿٣٦﴾ وَاتَّقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
and not anything, (another) for Any soul (will) not a day And fear the worlds over
يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٣٧﴾
will be helped they and compensation, from it will be taken and not intercession from it will be accepte

	مد ٦ ساعات لرمضان	مد ٩ اوقات و ٦ حوزة		(إهداء ومواقع الفعاليات)		تقديم التراء
	مد ١٠ حركات	مد خمس جلسات		أرقام ومواقع		فكرة

✓

■ إِبْرَاهِيمَ
 لَقِيَ يَعْقُوبَ
 عَلَيْهِ السَّلَامُ
 ■ فَازْهَرُونَ
 فَخَانُونَ فِي
 لَتَعْبُكُمُ الْعَهْدُ
 لَا تَلْبِسُوا
 لَا تُلْبِغُوا
 ■ بِالْجُرْ
 بِالْحَيْرِ وَالْمُنَافِقَةِ
 ■ لَكُفْرَةٍ
 لِفُتَاةٍ ثَقِيلَةٍ
 ■ يَهْجُونَ
 يَهْجُونَ أَوْ
 يَسْتَقِيمُونَ



- العالمين
- عالمي زمانكم
- لا تخزي
- لا تقضي
- عدل
- فدية

[illegible]

وَاذْكُلْنَا اَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
 abundantly, you wish[ed] wherever from [it] then eat town this Enter We said And when
 وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
 your sins. for you will forgive Repentance And say prostrating. the gate and enter
 وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا
 (the) word wronged those who But changed the good-doers (in reward) We will increase And
 غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ
 from a punishment wronged, those who upon We sent down so to them was said (that) which other (than)
 السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَاِذْ اَسْتَسْقَىٰ مُوسَىٰ
 Musa asked (for) water And when defiantly disobeying. they were because the sky
 لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
 from it gushed forth Then the stone with your staff Strike [so] We said, for his people,
 اثْنَا عَشَرَ عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرِبَهُمْ كَلُوا
 Eat their drinking place. (the) people all Knew springs. twelve
 وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْاَرْضِ مُفْسِدِينَ ﴿٦٠﴾
 spreading corruption. the earth in act wickedly not and Allah. provision from and drink
 وَاِذْ قُلْتُمْ يَمْوِسُ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
 your Lord for us so pray one (of) kind food on endure Never O Musa! you said, And when
 يُخْرِجْ لَنَا مِمَّا ثَبَتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
 [and] its garlic [and] its cucumbers its herbs of the earth grows out of what for us to bring forth
 وَعَدِ سِبَا وَبَصْلِهَا قَالَ اْتَسْتَبْدِلُوْنَ الَّذِي هُوَ اَدْنٰى
 (is) inferior [it] that which 'Would you exchange He said its onions. and [and] its lentils,
 بِالَّذِي هُوَ خَيْرٌ اَمْ يَطْغَوْنَ اَمْ يَصْرَافًا لَكُمْ مَاسًا لَكُمْ
 you have asked what for you so indeed (to) a city, Go down (is) better? [it] for that which
 وَضُرِبَتْ عَلَيْهِمُ الذَّلٰةُ وَالْمَسْكَنَةُ وَبَآءُ وِغَضَبٍ مِنْ
 of themselves wrath on they drew and the misery and humiliation on them struck were And
 اِلٰهِ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اِلٰهِ وَيَقْتُلُوْنَ
 and kill Allah in (the) Signs disbelieve used to because they That (was) Allah
 النَّبِيِّْنَ بِغَيْرِ الْحَقِّ ذٰلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتَدُوْنَ ﴿٦١﴾
 transgressing they were and disobeyed because That [the] right, without (any) the Prophets

• زهداً
 • أكلاً واسعاً
 • حطة
 • نفاقاً
 • بارئ ان لم
 • منا عطيانا
 • رغبوا
 • علاناً
 • لا طغرت
 • فالتفت وناث
 • مشربهم
 • موضع شربهم
 • لا تغفوا
 • لا تسبوا
 • إفساداً شديداً
 • قومها
 • قوت الجوع
 • لؤلؤهم
 • الذلّة
 • الذلّ والتهوان
 • المسكنة
 • مكر النفس
 • وشها
 • باغوا بغضب
 • رغبوا
 • واقبلوا به

• مد ٦ حرفات لرواية • مد ٤ اوتو ١٠ سوراً • تعليم القرآء
 • مد ١٠ اوتو ١٠ سوراً • مد ١٠ اوتو ١٠ سوراً • تعليم القرآء

اِنَّ الَّذِيْنَ ءَامَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرَىٰ وَالصَّابِئِيْنَ
 and the Sabians and the Christians became Jews those who and believed those who Indeed
 مِنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صٰلِحًا فَلَهُمْ اَجْرُهُمْ
 (is) their reward so for them righteous deeds. and did [the] Last and the Day in Allah believed who
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾ وَاِذْ
 And when will grieve they and no on them fear and no their Lord with
 اَخَذْنَا مِيثٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ خُذُوا مَا ءَاتَيْنٰكُمْ
 you We have given what Hold the mount, over you We raised and your covenant We took
 بِقُوَّةٍ وَاِذْ كُرُوْا مَا فِىْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ
 of you turned away Then (would be) righteous. perhaps you in it, what remember and with strength
 بَعْدِ ذٰلِكَ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ
 of you would have been His Mercy and upon you (for the) Grace of Allah not So if that. after
 الْخٰسِرِيْنَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اَعْتَدُوْا مِنْكُمْ فِي السَّبْتِ
 Sabbath the in among you transgressed those who you knew And indeed, the losers.
 فَقُلْنَا لَهُمْ كُونُوْا قِرَدَةً خٰسِئِيْنَ ﴿٦٥﴾ فَبَعَلْنٰهَا نَكَالًا لِّمَا
 for those a deterrent punishment So We made it despised. apes Be to them, So We said
 بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾ وَاِذْ قَالَ
 said And when those who fear (Allah) and an admonition and those after them (in) front of them
 مُوسٰى لِقَوْمِهِ اِنَّ اللّٰهَ يٰمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً قَالُوْا اَلَنَذْبَحُهَا
 Do you take us They said a cow you slaughter that you commands Allah Indeed to his people Musa
 هٰزُوا قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾ قَالُوْا
 They said the ignorant among I be that in Allah I seek He said, (in) ridicule
 اَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِىَ قَالَ اِنَّهُ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَا فَارِضَ
 old not (is) a cow [Indeed] it says He said, (to) what to make clear your Lord for us Pray
 وَلَا يَكْرَهُ عَوٰنُ بَيْنَ ذٰلِكَ فَاَفْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾
 you are commanded what so do that, between middle aged young and not
 قَالُوْا اَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ اِنَّهُ يَقُوْلُ
 says He said, (to) what to us make clear (to) your Lord for us Pray They said
 اِنَّهَا بَقَرَةٌ صَفَرٌ اَفَّاخٌ لَوْنُهَا تَسْرٌ تَنْظِرُوْنَ ﴿٦٩﴾
 (to) those who see (it) pleasing (in) its color bright yellow a cow [Indeed] it is

• هادوا
 • صاروا يهوداً
 • الصابئين
 • عبدة الملائكة
 • لؤلؤهم
 • عاصين
 • متعبدون مغرورون
 • نكالاً
 • عزة
 • قروا
 • شتمت
 • لا فارض
 • لائنة
 • ولا يكره
 • ولا فية
 • عوان
 • نصف ومتوسط
 • بين الشئ
 • فافعلوا
 • تذهب العترة

• تعليم القرآء • تعليم القرآء • تعليم القرآء
 • تعليم القرآء • تعليم القرآء • تعليم القرآء

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا
 we indeed And to us look alike cows Indeed it (is) what to us to make clear your Lord for us Pray They said
 لِنَسْأَلَ اللَّهَ لِمَ هَدَانَا لَهَا وَتَرَكْنَا وَهَلَكُوا قَالُوا بَلَىٰ سَاءَ مَا يَحْكُمُونَ ٧٠ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ أَذَلُولٌ
 trained not a cow [Indeed] it says He Indeed He said, surely be those Allah. wills if
 تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَءَ فِيهَا قَالُوا
 They said, in it. blemish no sound the field; water and not the earth, to plough
 أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ٧١ وَإِذْ
 And when (to) doing (it) they were near and not they slaughtered it with the truth. have come Now
 قَتَلْتُمْ نَفْسًا فَادَرَأُوهَا فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ٧٢
 you killed then a man, you disputed concerning it, Allah but the One Who brought forth concealing you were what
 فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّئُ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ
 shows you and the dead Allah revives Like this with a part of it him Strike So We said
 ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ٧٣ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ
 that after from your hearts hardened Then use your intellect perhaps you may His Signs
 فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
 gush forth certainly which the stones from indeed And hardness stronger or like stones so they
 مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ
 indeed and [the] water from it so comes out split which from them indeed and [the] rivers from it
 مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ
 you do. of what unaware Allah not and (of) Allah fear from fall down which from them
 ٧٤ أَفَظَنُّوا أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ
 of them a party while indeed has been [for] you they will believe that Do you hope
 يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
 they understood it what after of they distort it then Allah words of (who used to) hear
 وَهُمْ يَعْلَمُونَ ٧٥ وَإِذْ أَلْقَا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
 We have believed they say believe those who they meet when And know while they
 وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ
 has revealed what them Do you tell they say with some of them meet in private But when
 اللَّهُ عَلَيْهِمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ٧٦
 understand? do (you) not your Lord? before therewith they argue with you to you Allah

لا تقول
 ليست عينة
 سئلة الامهات
 تغير الارض
 تلبها للزراعة
 العثر
 الزرع. تولد الارض
 الهادة
 مسئلة
 ميراث من القلوب
 لا حية لها
 لا تزل فيها غير
 المشرق
 فاذنكم
 لافقكم
 ولما استنقمت
 تحرفونه
 تذبذبه
 لو يؤثرونه
 خلا
 نفس. تولد الفرد



فتح الله
 حكمه ونفس

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يَعْلَمُونَ ٧٧
 they declare? and what they conceal what knows Allah that they know Do not
 وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ
 they not and wishful thinking except the book (who) do not know unlettered ones among them And
 إِلَّا يَظُنُّونَ ٧٨ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ
 with their (own) hands the book write to those who So woe guess. except
 ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَ رَأْيَ بِي ثُمَّ نَحْنُ قَلِيلٌ
 little. (for) a price with it to barter Allah before (is) from This they say then.
 فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ
 they earn. for what to them and woe their hands have written for what to them So woe
 ٧٩ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَنْ يَأْتِيَ مَعْدُودَةٌ قُلْ
 Say numbered. (for) days except the Fire will touch us Never And they say.
 أَتُخَذُ ثُمَّ عِنْدَ اللَّهِ عَهْدٌ فَلَنْ يَخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ
 (do) you say Or His Covenant? Allah will break so never a covenant Allah from Have you taken
 عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٨٠ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً
 evil earned whoever Yes you know? not what Allah against
 وَأَحْطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
 they the Fire companions [so] those his sins surrounded him and
 فِيهَا خَالِدُونَ ٨١ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 righteous deeds, did and believed those who And abide forever. in it
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٨٢ وَإِذْ
 And when abide forever in it they Paradise companions those
 أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
 parents [the] with and Allah except You will not worship Israel Children (the) covenant We took
 إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
 and speak the needy and [the] orphans and (with) relatives and (be) good
 لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
 Then the zakah and give the prayer establish and good. people [the] to
 تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ٨٣
 refusing and you (were) of you a few except you turned away.

اشيون
 جهلة
 امانى
 اكاديب انكرها
 انكرهم
 لوتيل
 ملكة. تولد
 او واولي جهل
 احاطت به
 اخذت به
 واستولت على

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدِمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾ وَلَنَجْذِئَنَّهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾ قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿١٧﴾ مَن كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾ وَلَقَدْ أُنزِلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿٢١﴾

يَعْتَرِ
يَقُولُ قَوْلَهُ
لَقَدْ
مَرْحَةً وَغَفَةً

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا إِنظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الَّذِينَ لَا يُؤْمِنُونَ أَنْ يُنْزَلَ عَلَيْكَ مِنْ خَيْرٍ مِّن رَّبِّكُمْ وَاللَّهُ يَخْتَارُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

فَقَرَأَ
فَقَدْ
الْجِنَّةَ وَالْحَيَاتِ
مِنْ اللَّهِ تَعَالَى
عَلَانِي
نَصِيبٌ مِنَ الْعِلْمِ
هَارُوتَ وَ
بَابِلَ
وَأَمَّا
كَلِمَةً
وَتَقْبِضُ عَنْ
الْبُيُوتِ
الْمُتَرَفِينَ
لَوْ كُنَّا إِلَّا



مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا
 similar (to) it. or than it better We bring (We) cause or a sign (of) What We abrogate
 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ
 for Him Allah that, you know Do not (is) All-Powerful? thing every over Allah that you know Do not
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
 any Allah besides from (is) for you And not and the earth? (of) the heavens (is the) Kingdom
 وَلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
 your Messenger you ask that (do) you wish Or any helper. and not protector
 كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ
 [the] faith, with [the] disbelief exchanges whoever And before? from Musa was asked as
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٨﴾ وَذَكَرْنا كَثِيرًا مِنْ أَهْلِ
 (the) People of from Wish[ed] many (of) the way. evenness (the) he so certainly
 الْكِتَابِ لَوْ رُدُّوْناكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا رَحْسًا
 (out of) jealousy (to) disbelievers, your faith after from they could turn you back if the Book
 مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا
 So forgive the truth to them, became clear what after from themselves, before from
 وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 All-Powerful. thing every on Allah Indeed His Command. Allah brings until and overlook
 ﴿١٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ
 for yourselves you send forth And whatever [the] zakah. and give the prayer And establish
 مِنْ خَيْرٍ يُجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
 (is) All-Seer. you do of what Allah Indeed, with Allah. will find it good (deeds) of
 ﴿٢٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا
 Christian or Jew is who except the Paradise will enter Never And they said,
 بَلْ لَكُمُ آيَاتُنَا فِي هَٰذَا أَنْتُمْ أَنْتُمْ
 you are if your proof Bring Say their wishful thinking That
 صَادِقِينَ ﴿٢١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
 a good-doer and he to Allah his face submits whoever Yes truthful.
 فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾
 (will) grieve. they and not on them fear And no his Lord. with his reward so for him

سَخ
نزل وتبين
نفسها من
القلوب
ولي
ماتت أو موشى
لأنهم
ماتت
الجنة
أسلم وجهه
أخلص عاده

﴿١٦﴾ ما نسخ من آية أو نُنسها نأت بخير منها أو مثيلها
 ﴿١٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ
 ﴿١٨﴾ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
 ﴿١٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يُجِدُوهُ عِنْدَ اللَّهِ
 ﴿٢٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا
 ﴿٢١﴾ صَادِقِينَ
 ﴿٢٢﴾ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرِيَّةُ
 the Christians and said anything, on the Christians Not the Jews And said
 لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ
 said Like that the Book recite they and anything on the Jews Not
 الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
 Resurrection Day them between will judge (So) Allah their saying similar know not those who
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ
 masajid prevents than who more unjust And who differing in it they were in what
 اللَّهِ أَنْ يَذْكُرَ فِيهَا اسْمَهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ
 it is Not Those their destruction for and strives His name, in them be mentioned to (of) Allah
 لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ
 disgrace the world in For them those in fear except they enter them that for them
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ
 the west and the east And for Allah great a punishment the Hereafter in and for them
 فَأَيْنَمَا تُولُوا فَسَمِعَ اللَّهُ دُعَاءَكُمْ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ
 All-Knowing, All-Encompassing, And Allah Indeed, (of) Allah face [so] there you turn so wherever
 وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ لَّهُ مَا فِي السَّمَوَاتِ
 the heavens in what for Him Nay Glory be to Him a son Allah has taken And they said
 وَالْأَرْضِ كُلِّ لَهٗ قِنْدَرٌ ﴿١٦﴾ يَدْعُ السَّمَوَاتِ وَالْأَرْضِ
 and the earth (of) the heavens Originator humbly obedient. to Him All and the earth
 وَإِذَا قُضِيَ أَمْرٌ فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾ وَقَالَ الَّذِينَ
 those who And said and it becomes Be to it He says [so] only a matter He decrees And when
 لَا يَعْلَمُونَ لَوْ لَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ
 Like that a sign? comes to us or Allah speaks to us 'Why not know, not
 قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ
 their hearts Became alike their saying similar before them from those said
 قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١٨﴾ إِنَّا أَرْسَلْنَاكَ
 have sent you Indeed We (who) firmly believe for people the signs We have Indeed, made clear
 بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٩﴾
 the blazing Fire companions about will be asked And not a Warner, and a bearer of good news with the truth

﴿١٢﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يَذْكُرَ فِيهَا اسْمَهُ
 ﴿١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ
 ﴿١٦﴾ يَدْعُ السَّمَوَاتِ وَالْأَرْضِ
 ﴿١٧﴾ وَإِذَا قُضِيَ أَمْرٌ فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
 ﴿١٨﴾ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ
 ﴿١٩﴾ وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

خزي
قال وصغار
وقيل ونس
سبحانه
نزلها
نعلم من
الخالق الولد
فانهم
مطعون
عاصون
يذبح
يذبح وشق
فانهم
أراد شيئاً
نحن فكلون
أخذت وفهم
يحدث

وَاذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ
Accept "Our Lord (saying) and Ismail the House of the foundations Ibrahim (was) raising And when
مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ
both submissive Make us [and] Our Lord! the All-Knowing the All-Hearing [You] (are) Indeed You! from us
لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
to us and turn our ways of worship And show us to You submissive community offspring And from to You.
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا
a Messenger in them raise up [And] Our Lord! the Most Merciful, the Oft-returning, Indeed You!
مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
and the wisdom the Book and will teach them Your Verses to them (who) will recite from them
وَيُزَكِّهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ
will turn away from And who All-Wise the the All-Mighty You (are) You! Indeed purify them and
مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
In the world, We chose him And indeed himself? fooled who except Ibrahim's religion
وَأَنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ
"Submit (yourself)," his Lord to him said When the righteous surely among the Hereafter in, indeed
قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ
his sons Ibrahim [it] And enjoined "I (have) he said,
وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
except so you should not die the religion, for you has chosen Indeed, Allah O my sons! Yaqub, and
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبُ
Yaqub came to when witnesses were you Or (are) submissive, while you
الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ
We will worship They said, after me? will you worship What to his sons, he said when [the] death
إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا
God Ishaq and and Ismail Ibrahim (of) your forefathers and (the) God your God
وَحَدًّا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا
for it has passed away, a community This (are) submissive, to Him And we One.
مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾
do, they used to about what you will be asked And not you earned, what and for you what it earned

● مدد و حمایت از معلمان ● مدد و حمایت از معلمان	● مدد و حمایت از معلمان ● مدد و حمایت از معلمان	● مدد و حمایت از معلمان ● مدد و حمایت از معلمان	● مدد و حمایت از معلمان ● مدد و حمایت از معلمان
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وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ
Indeed Say their religion you follow until the Christians and [not] the Jews with you will be pleased And never
هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
has come to you what after their desires you follow And if the Guidance of Allah it of Allah Guidance
مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ آتَيْنَهُمُ
We have given them Those any helper. and not protector any Allah from for you not the knowledge of
الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ
in it disbelieves And whoever in it believe Those its recitation right recite it the Book
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنَئِي أِسْرَءِيلُ أذْكَرُ وَنِعْمَتِي الَّتِي
which My Favor Remember Israel O Children the losers. they then those
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾ وَاتَّقُوا يَوْمًا
a day And fear the worlds over preferred you that I and upon you I bestowed
لَا تَخْرُجُ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
will benefit it and not any compensation from it will be accepted and not anything (another) soul a soul will avail not
شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
with words his Lord Ibrahim tried And when will be helped they and not any intercession
فَاتَمَّحْنَهَا قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
not He said my offspring? And from He said a leader. for the mankind (am) the One He said, he fulfilled them, and
(Does)
يُنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
for mankind of return the House We made And when (to) the wrongdoers My Covenant reach
وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
Ibrahim with We a place of prayer. (of) Ibrahim standing place from. Take and (a place) of and security
وَأَسْمِعِ لَأَن طَهَّرْنَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
and those who bow down those seclude themselves and for devotion and prayer for those who circumambulate My House purify that Ismail and
السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ
and provide secure a city this make 'My Lord Ibrahim, said And when and those who prostrate
أَهْلَهُ مِنَ الشَّرِّ إِنَّهُ أَمِنٌ مِّنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرُ قَالَ وَمَنْ كَفَرَ
dis believed And He said the Last, and the Day in Allah from them believed whoever fruits, with its people
فَأَمْتَعَهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾
(is) the destination and and the Fire punishment to I will force him then a little him, enjoy
I will grant him, enjoy

مد ۶ میراثات نزعاً مد ۹ او لای ۶ حوزا
مد ۱ او ۷ میراثات مد ۸ میراثات

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
 (of) Ibrahim (the) religion Nay, Say will be guided. Christians, or Jews "Be they said, And
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
 and what in Allah We have believed Say, (with Allah) those who associate partners
 أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَيْنَا إِلَّا إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 (is) revealed and what to us revealed and Yaqub and Ishaq and Ismail Ibrahim to
 وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ
 the Prophets was given and what and Isa (to) Musa was given and what and the descendants,
 مِنْ رَبِّهِمْ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
 (are) submissive to Him we And of them. any between distinction make Not their Lord. from
 فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا
 then only away But if (they) are then indeed in [it] you have what they believe So if
 هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ
 the All-Knowing the All-Hearing, and He Allah So will suffice you against them dissension in they
 صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
 to Him And we at coloring? Allah than (is) better And who Allah color
 عِبْدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
 and your Lord? our Lord while He Allah about Do you argue with us Say worshippers
 وَلِنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ
 Or (are) sincere and we (are) your deeds and for you (are) our deeds And for us
 نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 and Yaqub and Ishaq and Ismail Ibrahim that (do) you say
 وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
 Allah or knowing Are you Say Christians' or Jews were descendants and the
 وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ
 Allah And not Allah? from (that) he has a testimony conceal than who unjust And who
 يَغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
 it earned what For it has passed away, a community This you do, of what unaware
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾
 do, they used to about what you will be asked not And you have earned, what and for you

حَنِيفًا
 مَاتُوا مِنْ
 الْبَاطِلِ إِلَى
 الدِّينِ الْحَقِّ
 الْأَسْبَاطُ
 أَوْلَادُ يَعْقُوبَ
 لَوْ لَوْلَاهُ
 أَوْلَادُهُ
 سِبْغَةُ اللَّهِ
 لُطْفُهُ بِالْإِيمَانِ

سَيَقُولُ أَسْفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ مِنْ قِبَلِهِمُ الَّتِي كَانُوا
 they were which their Qiblah from turned (has) "What the people from the foolish ones Will say
 عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
 a path to He wills whom He guides and the west. (is) the east For Allah Say, on it
 مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
 so that you will be (of the) middle way community We made you And thus straight.
 شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا
 And not a witness, on you the Messenger and will be the mankind over witnesses
 جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ
 the Messenger follows who make evident except [on it] you were used to which Qiblah the We made
 مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
 those whom for except certainly a great (test) it was And indeed his heels, on turns back who from
 هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ
 mankind to [the] Allah Indeed, your faith. Allah will And not Allah guided.
 لَرُءُوفٌ رَحِيمٌ ﴿١٤٣﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
 the heaven towards (of) your face turning We see Indeed, Most Merciful. Full of Kindness
 فَلَنَوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
 Al-Masjid towards the direction your face turn So you will be (to the) direction So We
 الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ
 those who And indeed, its direction. your faces [so] turn you are and wherever Al-Haraam
 أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ
 unaware (is) Allah And not their Lord, from (is) the truth that it surely know the Book were given
 عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ
 with all the Book were given (to) those who you come And even if they do of what
 ءَايَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ
 some of them And not their direction of prayer a follower you not and your direction of prayer they would follow (the) signs
 بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ
 after from their desires you followed And if other direction of prayer followers
 مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا مِنَ الظَّالِمِينَ ﴿١٤٥﴾
 the wrongdoers. surely among then you indeed, knowledge of came to you what



السُّفَهَاءُ
 الْجَنَانُ الْغَرَضُ
 الْبُوءَةُ وَمِنْ التَّعْبِيدِ
 مَا وَلَّاهُمْ
 أَلَى شَيْءٍ صَرَافَتُهُمْ
 وَسَطًا
 جِبَارًا، أَوْ
 مَتَوَسِّطِينَ مَعْتَدِلِينَ
 يَنْقَلِبُ عَلَى عَقْبِهِ
 يَرْجِعُ عَنِ الْإِسْلَامِ
 لِكَبِيرَةٍ
 لَأَسَافَةٍ تَقْلِبُهُ
 إِيْمَانَكُمْ
 مَلَاكُكُمْ إِلَى
 بَيْتِ الْقُدُسِ
 شَطْرًا
 جِهَةً
 الْمَسْجِدِ الْحَرَامِ
 الْكِبَرَةَ

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ (To) their sons. they recognize like they recognize it the Book, We gave [them] those whom
فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ (146) from The Truth know. while they the Truth surely they conceal of them a group
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُومُؤَلَّهَا (147) turns he a direction And for everyone the doubters. among be (do) not your Lord,
فَاسْتَفِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا (148) together. Allah will bring you you will be Wherever (to) the good. so race
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ (148) [so] turn you start forth wherever And from All-Powerful. thing every on Allah Indeed,
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا (149) And not your Lord from the truth indeed, it Al-Haraam. Al-Masjid direction your face
اللَّهُ يَغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ (149) your face [so] turn you start forth wherever And from you do. of what unaware Allah
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ (150) your faces turn you (all) are And wherever Al-Haraam Al-Masjid (in the) direction
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا (150) wronged those who except argument against you for the people will be so that not its direction
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعْنِي عَلَيْكُمْ وَلَعَلَّكُمْ (151) so that you may upon you My favor that I complete And but fear Me. fear them, (do) not among them;
تَهْتَدُونَ ﴿١٥١﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ (151) from you a Messenger among you We sent As (be) guided.
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ (152) the Book and teaches you and purifies you Our verses to you (who) recites
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾ فَاذْكُرُونِي (152) So remember Me knowing. you were not what and teaches you and the wisdom
أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٣﴾ يَأْتِيهَا الَّذِينَ (153) who O you be ungrateful to Me and (do) not to Me I will remember you
ءَامِنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (154) the patient ones. (is) with Allah Indeed, and the prayer. through patience Seek help believe

المؤمنين
الذين
من ربك
نورككم
من الشرك
والعاصي

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِن (154) [and] but (they are) alive Nay (They are) dead, (of) Allah way in are slain for who And (do) not say
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ (155) and [the] hunger [the] fear of with something surely We will test you And you (do) not perceive.
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (156) (to) the patient ones. give good news and [the] fruits, and [the] lives [the] wealth of and loss
الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (157) we will return to Him and to Allah indeed, Indeed, they say a misfortune, strikes them when Those who
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ (157) And those and Mercy. their Lord from blessings on them Those
هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ (158) Allah. symbols from and the Marwah the Safa Indeed, (are) the guided ones. [they]
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ (159) he walks that on him blame so no Umrah or the House performs Hajj So whoever
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ (159) those who Indeed, All-Knowing. All-Appreciative Allah indeed then good does tarifi And whoever between them.
يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ (160) [what] We made clear after from and the Guidance the clear proofs, of We revealed what conceal
لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (161) the ones who curse. them curse and Allah curses them those the Book in to the people
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَئِكَ أَتُوبُ (162) I will accept repentance those. Then openly declar[ed] and reform and repent those Except
عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ (163) while they and die[d] disbelief[d] Indeed, those who the Most Merciful the Acceptor of Repentance and I them
كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (164) all together. and the mankind and the Angels. (of) Allah curse on them those, disbelievers
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ (165) will be relieved they the punishment for them Will not be lightened in it. abide forever
وَاللَّهُمَّ إِلَهَ وَحْدَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (166) the Most Merciful. the Most Gracious Him except (there is) no god (is) one God; And your God

نقولكم
لننظر لكم
صلوات
شاة وسفرة
شعائر الله
معلم يديه في
الحج والعمرة
الحقير
الربك الشامل
يطوف بهما
بشيئ بينهما
يلعنهم الله
يكرههم من
رحمته
يتطرون
توترون من
القلب لخطا

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
 (and) but the west and the east towards your faces you turn that
 الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
 and the Book, and the Angels, [the] Last, and the Day in Allah believes who the
 وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 and the orphans, (to) the near relatives, of his love (for it) the wealth and gives and the Prophets,
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ
 establish and freeing the necks (slaves) and in and those who ask, and the wayfarer, and the needy,
 الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
 they make it when their covenant and those who fulfill the zakah, and give the prayer,
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
 the ones who Those (of) and [the] hardship, [the] suffering in those who and
 صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كِتَابٌ
 Prescribed believe who O you righteous, (are) the [they] those, and are true
 عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ
 the female and for the slave, and the slave the freeman the freeman murdered, in legal retribution the for you
 بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَابْتِغَاءٌ بِالْمَعْرُوفِ وَأَدَاءٌ
 payment [and] suitable with follows up then anything his brother from [for it] is pardoned whoever for the female
 إِلَيْهِ بِإِحْسَنِ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ
 transgresses Then whoever and mercy, your Lord from a concession That (is) with kindness. to him
 بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ
 (is) life the legal retribution in And for you painful, a punishment then for him that, after
 يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ
 for you Prescribed (become) righteous So that you may O men of understanding!
 إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ
 for the parents the will good he leaves if [the] death any of you approaches when
 وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ
 changes it Then whoever the righteous ones. on a duty with due fairness and the near relatives
 بَعْدَ مَا سَمِعَهُ فَأَنَّىٰ آثَمَهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾
 All-Knowing All-Hearing Allah Indeed, alter it those who on its sin so only he heard after what



الْبِرَّ
 من جمع
 الطاعات
 وأعمال الخير
 في الرقاب
 من تحريرها
 من الرق
 أو الأشر
 أقباسه
 الغفر ونحوه
 الضراء
 السقم ونحوه
 حين البأس
 وقت المعاد
 العفو
 غفني
 ترك
 نجس
 فرض
 خيرا
 مالا كثيرا

فَمَنْ خَافَ مِنْ مُّوَسِّ جَنْفًا أَوْ إِيْمًا فَاصْلَحْ بَيْنَهُمْ فَلَا إِثْمَ
 sin then no between them, reconciles then sin, or error testator from fears But whoever
 عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كِتَابٌ
 Is prescribed believe who O you All-Merciful, Oft-Forgiving Allah Indeed, on him.
 عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
 before you, [of] those to was prescribed as [the] fasting for you
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَتْ مِنْكُمْ
 among you is So whoever numbered, days (become) righteous, so that you may
 مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ
 those who And on other days of then a journey on or sick
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
 better then it good volunteers And whoever a poor (of) feeding a ransom can afford it,
 لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ
 Month know you if for you, better fast And to for him.
 رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
 for mankind a Guidance the Quran, therein was revealed that Ramadhaan
 وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
 the month among you witnesses So whoever the Criterion, and [the] Guidance of and clear proofs
 فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
 then prescribed a journey on or sick is and whoever then he should fast in it,
 أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
 for you intends and not [the] ease for you Allah intends other, days
 الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
 [what] for Allah and that you magnify prescribed period so that you complete [the] hardship,
 هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ
 ask you And when (be) grateful so that you may He guided you
 عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 he calls Me when suppliant the invocation I respond near then indeed about Me, My servants
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾
 (be) led aright, so that they may let them believe in Me, So let them respond to Me

خفأ
 تلو من العنق
 عطاء وحمل
 إثم
 ارتكابا للكلم
 عندا
 يطيقونه
 تستطعون
 وتعلمكم مشلخ
 بالآية الثانية
 طوع حيرا
 راد في العدة

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِكَ الْحَجَّ فَلَا رَفَثَ
 sexual relations then no the Hajj therein undertakes then whoever well known months the Hajj
 وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
 good of you do And whatever the Hajj during quarrelling and no wickedness and no
 يَعْلَمُهُ اللَّهُ وَتَكْرَدُوا فَإِنَّ خَيْرَ الزَّادِ الْتَقْوَىٰ وَاتَّقُونَ
 And fear Me righteousness. provision best (but) indeed And take provision Allah knows it.
يَا أَيُّهَا الَّذِينَ آمَنُوا (١٧) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
 that any sin on you Not is (of) understanding O men
 تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ
 from you depart And when your Lord from bounty you seek
 عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
 [the] Sacred the Monument near Allah then remember (Mount) Arafat
 وَادْكُرُوا كَمَا هَدَيْتُكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
 before [it], [from] you were [and] though He (has) guided you, as And remember Him
 لَمَنِ الضَّالِّينَ (١٨) ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
 depart wherever from depart Then those who went astray surely among
 النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩)
 Most Merciful Oft-Forgiving Allah Indeed (of) Allah. and ask forgiveness the people
 فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ
 as you remember Allah then remember your acts of worship you complete Then when
 آبَاءَكُمْ كُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنْ النَّاسِ مَنْ
 who the people And from remembrance greater or your forefathers
 يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
 [of] the Hereafter in for him And not the world in Grant us Our Lord! say,
 خَلْقٍ (٢٠) وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
 the world in Grant us Our Lord! say, who And from those any share.
 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (٢١)
 the Fire. punishment and save us good the Hereafter and in good
 أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٢)
 (in taking) account. (is) swift and Allah they earned. of what a share for them Those

فلا رَفَثَ
 فلا وفاسخ أو
 فلا فُسُوقَ
 من القول
 لا جِدَالَ
 لا جَمَامَ
 مع الناس
 نخاع
 أَمْ تَخْرُجُ
 أَفْضَلُكُمْ
 ذَلَعْتُمْ أَنْفُسَكُمْ
 وسِرْتُمْ
 الضَّمَامِ الْحَرَامِ
 مَرْدَقَةٍ
 سَابِقَكُمْ
 عَادَتَكُمْ الْحَيَّةِ
 عِلَالِي
 نصيب من
 الحسب

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي
 in hurries Then (he) who numbered days during Allah And remember
 يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
 fears. for who upon him sin then no delays and whoever upon him sin then no two days
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ تُخْتَارُونَ (٢٣) وَمِنْ
 will be gathered. unto Him that you and know Allah And fear
 النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ
 Allah to he calls and (of) the world, the life in his speech pleases you who the people
 عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (٢٤) وَإِذَا تَوَلَّىٰ سَعَىٰ
 he strives he turns away And when the most quarrelsome of opponents and he his heart in what on
 فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
 And Allah and progeny, the crops and destroys [in it], to spread corruption the earth in
 لَا يُحِبُّ الْفُسَادَ (٢٥) وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
 (his) pride takes him Allah Fear to him it is said And when [the] corruption. love (does) not
 بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (٢٦) وَمِنْ
 And of [the] resting-place surely an evil [and] (is) Hell Then enough for him to [the] sins
 النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
 And Allah (of) Allah. pleasure seeking his own self sells who the people
 رءُوفٌ بِالْعِبَادِ (٢٧) يَأْتِيهَا الَّذِينَ ءَامَنُوا آذْخُلُوا
 Enter believe who O you to His servants (is) full of Kindness
 فِي السَّلَامِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ
 (of) the Shaitaan. footsteps follow and (do) not completely Islam in
 إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٢٨) فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ
 after from you slip Then if open. an enemy (is) for you Indeed, he
 مَا جَاءَ تَكْذِبُكُمْ بِالْبَيِّنَاتِ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
 All-Wise (is) All-Mighty Allah that then know clear proofs, the came to you [what]
 هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِنَ الْغَمَامِ
 [the] clouds of (the) shadows in Allah to comes that [except] they waiting Are
 وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ إِلَى اللَّهِ تَرْجِعُ الْأُمُورُ (٢٩)
 (all) the matters return Allah And to and the matter is decreed?

٢٢



اللَّهُ الْخِصَامِ
 شديد الخصام
 في التامل
 العزث
 الزرع
 العزف
 الألفة والحب
 فحسبته
 كناية عن
 المهاد
 الغرائز
 أفسد
 بقري
 يبيع
 النلم
 خراج الإسلام
 وتكاديه
 عطفات الشيطان
 مكره وآثره
 ظلل
 ما ينشغل به
 الغمام
 غمام
 الزيد

سَلِّ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣١﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿١٣٢﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٣﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٣٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَالِآقَرِبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣٥﴾

بني اسرائيل
بلا عدا ليعطي
نعماء
من بعد ما جاءته
من الذين
كفروا
الحياة الدنيا
ويسيرون
من الذين آمنوا
والذين اتقوا
فوقهم
يوم القيمة
والله يرزق
من يشاء
بغير حساب
كان الناس
أمة واحدة
فبعث الله
النبيين
مبشرين
ومنذرين
وانزل معهم
الكتاب
بالحق
ليحكم
بين الناس
في ما
اختلفوا
فيه وما
اختلف فيه
إلا الذين
أوتوه
من بعد
ما جاءت
هم
البينات
بغيا
بينهم
فهدى الله
الذين آمنوا
لما
اختلفوا
فيه من
الحق
بإذنه
والله
يهدي
من يشاء
إلى
صراط
مستقيم
أم حسبتم
أن تدخلوا
الجنة
ولما
يأتكم
مثل
الذين
خلوا
من قبلكم
مسستهم
الباساء
والضراء
وزلزلوا
حتى
يقول
الرسول
والذين
آمنوا
معه
متى نصر
الله
ألا إن نصر
الله
قريب
يسألونك
ماذا
ينفقون
قل
ما أنفقت
من خير
فوللذين
والأقربين
واليتامى
والمسكين
وابن
السبيل
وما تفعلوا
من خير
فإن الله
بهي
عليم

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٣٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدْعٌ عَنْ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ وَالْمَسْجِدَ الْحَرَامَ وَإِخْرَاجَ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٣٧﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٣٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْبَقِيَّةُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٣٩﴾

نكوة
مكره
المسجد الحرام
الحرم
النفقة
الشهر
حطت
بقات
الميسر
الهمار
الغفر
ما فضل من
الحاجة



فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الِيتِمَىٰ قُلْ إِصْلَاحٌ لَهُمْ
 (Setting right Say the orphans about They ask you the Hereafter and the world Concer-
 for them (their affairs) ning
 خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنْ
 from the corrupter knows And Allah brothers then they (are) you associate with them And if (is) best
 الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْتُكُمْ عَنْ رَبِّكُمْ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٢٠﴾
 All-Wise, All-Mighty Allah Indeed He (could have) Allah (had) willed And if the amender.
 put you in difficulties.
 وَلَا تَنْكِحُوا الْمُشْرِكَ حَتَّىٰ يُؤْمِنُوا وَلَا أُمَةٌ مُّؤْمِنَةٌ خَيْرٌ
 (is) better a believing bondwoman And they believe until polytheistic women [the] [you] marry And
 (do) not
 مِنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ
 until a poly theistic men (to) [the] polytheistic men And (do) not she pleases you even if and woman theistic than
 (your women) give in marriage (your women) (is) better believing a bondman and they believe
 يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ
 [Those] he pleases you. [and] even if a polytheistic man than (is) better believing a bondman and they believe
 يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
 by His permission forgiveness Paradise to invites and Allah the Fire, to they invite
 وَيُسَبِّحُ عَايَتَهُ النَّاسُ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ
 And they ask you take heed so that for the people His Verses And He makes clear
 they may
 عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ
 (their) [the] menstruation during [the] women keep away (from) (is) a hurt. It Say [the] menstruation about
 وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
 where from then come to them they are purified Then they are cleansed until them approach not And
 when
 أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾
 themselves those who and loves turn those who loves Allah Indeed Allah has ordered
 purify in repentance you
 نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ
 for yourselves and send forth you when (to) your tieth so come for you (are) a tieth Your wives
 (good deeds)
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلَقَوْنَ وَبَشِّرِ الْمُؤْمِنِينَ
 (to) the believers give glad tidings And (will) meet Him. that you and know (of) Allah And be conscious
 ﴿٢٢٣﴾ وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا
 you do good, that in your oaths an excuse Allah's (name) make And (do) not
 وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾
 All-Knowing. (is) All-Hearing, And Allah [the] people between and make peace and be righteous

لَا تَأْخُذْكُمْ
 عَنْكُمْ
 أَدَى
 فَرُّهُ
 حَرْثٌ لَكُمْ
 مَنِّتُ لِقَوْلِهِ
 أَنَّىٰ يَشْفِقُ
 كَيْفَ يَشْفِقُ
 مَا دَامَ فِي الْقَبْلِ
 لَمَرْغَةً لَأَمْرِكُمْ
 مَا بَعْدَ لَأَجَلٍ
 خَلَقَكُمْ بِهِ
 عَنِ الْبَرِّ

لَا يَأْخُذْكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ
 (have) earned for what He takes you to task [and] but your oaths in unintentional Allah take you to task Not
 قُلُوبِكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَبْرُؤٌ
 waiting their wives from swear (off) For those who Most Forbearing Oft-Forgiving And Allah your hearts
 أَرْبَعَةٌ أَشْهُرٌ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا
 they resolve And if Most Merciful Oft-Forgiving Allah then indeed they return then if months four
 الطَّلَاقُ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ
 shall wait And the women who are divorced All-Knowing, All-Hearing indeed, (on) [the] divorce
 بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
 in Allah created what they conceal that for them lawful not And monthly periods (for) three concerning themselves
 أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَعْلَمَنَّ أَحَقُّ بِرَدِّهِنَّ
 to take them back better And their husbands [the] Last, and the Day Allah in believe they if their wombs
 فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
 in a reasonable manner (is) on them that which (of) (is) the like And for them reconciliation (for) they wish if that (period) in
 وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانِ
 (is) twice The divorce All-Wise All-Mighty, And Allah (is) a degree over them and for the men
 فَاِمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ
 that for you lawful not And (it is) kind ness with to release (her) or in a reasonable manner Then to retain
 تَأْخُذُوا بِمَمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ
 (the) limits that not they both keep both fear if except anything you have given them whatever you take (back)
 اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
 she ransoms in what on both of them sin no then of Allah (the) limits they both that not you fear But if of Allah
 بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ
 those then of Allah (the) limits trans gresses And whoever transgress them so (do) not of Allah (are the) limits These concerning
 هُمْ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ
 she marries until after (that) for him lawful then not divorces her. Then if wrong the they
 زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
 that they believe if they return to each other if on them sin then no he divorces her. Then if other than him a spouse
 يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾
 who know to a people He makes them clear of Allah (are the) limits And these of Allah (the) limits they keep

يُؤْلُونَ
 يَحْتَمِلُونَ عَلَى
 لَرَكِ تَبْرُؤُهُ
 رَوَّاجُهُمْ
 تَبْرُؤُهُ
 اِشْطَارُ
 فَاَتُوا
 رَزَعُوا
 اَلدَّةَ عَشَا
 خَلَقُوا عَلَيْهِ
 قُرُوءِ
 جَنْسِ
 وَفِي اَلْأَرْحَامِ
 يَتَوَلَّوْنَ
 اَلْزَوْجَاتِ
 دَرَجَةً
 مَرْغَةً وَفِي الْقَبْلِ
 تَسْرِيحِ
 طَلَاقِ
 خُدُودِ اللَّهِ
 اَحْكَامُهُ

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 or in a fair manner then retain them their (waiting) term and they reach the women you divorce And when
 سِرِّهِنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّلْعَيْدِ وَأَوْمِنْ بِفَعْلٍ
 does And whoever so that you transgress (to) hurt retain them (do) not And in a fair manner release them
 ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا
 and remember (in) jest, (of) Allah (the) Verses take And (do) not himself he wronged then indeed that
 نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
 and [the] wisdom the Book of to you (is) revealed and what upon you of Allah (the) Favors
 يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾
 All-Knower thing of every Allah (is) that and know Allah And fear with it He instructs you
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلُهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
 (from) marrying [that] hinder them (do) not (waiting) term and they reached [the] women you divorce And when
 أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
 (is) whoever with it is admonished That in a fair manner between themselves they agree when their husbands
 مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ
 And Allah more purer for you more virtuous that [the] Last; and the Day in Allah believes among you
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٢﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ
 their children shall suckle And the mothers (do) not know and you knows
 حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 (is) (on) their provision him father the And upon the suckling complete wishes for whoever complete (for) two years
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
 made to suffer Not its capacity except any soul is burdened Not in a fair manner and their clothing
 وَلِدَةٌ يُؤْلَدُهَا وَلَا مَوْلُودٌ لَهُ يُولَدُهَا وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 that like the heirs And on because of his child (the) father and not because of her child (the) mother
 فَإِنْ أَرَادَ اِفْصَاحًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ
 of on both blame then no consultation of them mutual consent through weaning they both desire Then if
 أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
 what you pay when on you blame no then your child another women to suckle to ask you want
 بِالنِّعَمِ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾
 (is) All-Seer you do of what Allah that and know Allah And fear in a fair manner you give

حزارة
مصاراة لهم
هزوة
سيرة
باللهون بما فيها
فلا تفسلون
ولا تفسلون
الزكى
اليس والنع
وسنها
طافها
لصلا
معاما للولد
قبل الحولون



وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
 (the widows) should wait for themselves wives and leave behind among you pass away And those who
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
 no then their (specified) term they reach when and ten (days) months (for) four
 فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 (is) All-Aware you do of what And Allah in a fair manner themselves concerning they do for what
 ﴿٣٤﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ
 to the women marriage proposal [with it] of you hint in what upon you blame And (there is) no
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْتُمْ سَتَذْكُرُونَهُنَّ
 will mention them that you Allah knows yourselves in you conceal it or
 وَلَكِنْ لَا تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
 honorable a saying you say that except secretly promise them (widows) (do) not [and] but
 وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ
 its end prescribed term reaches until the marriage knot resolve (on) (do) not
 وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا
 And know so beware of Him yourselves within what knows Allah that And know
 أَنَّ اللَّهَ عَفُورٌ فَاحْلِمُوا ﴿٣٥﴾ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
 (the) women you divorce if upon you blame (There is) no Most Forbearing Oft-Forgiving Allah that
 مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمُوسِعِ
 upon make provision And an obligation (dower) for them you specified nor you have touched not whom
 قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ
 the good-doers upon a duty in a fair manner a provision according to his means the poor and upon according to his means
 ﴿٣٦﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
 you have specified while (have) touched them [that] before of you divorce them And if
 لَهُنَّ فَرِيضَةٌ فَانصِفْ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا
 forgoes or they (women) forgo (it) that unless you have specified (of) what then (give) half an obligation (dower) for them
 الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى
 to [the] righteousness (is) nearer you forgo And that the marriage (is the) knot in whose hands the one
 وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾
 (is) All-Seer you do of what Allah Indeed among you the graciousness forget

عزمت
لوحتم وانزلهم
اقتسم
استرلهم
والعقبتهم
يتبع الكتاب
المفروض من
العدة
فريضة
نهر
ماتون
أعترضوا الشقة
الوسع
الغنى
لقدرة
فقر إمكانه
وطاقه
المنظم
العقب الخال

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
 will test you Allah Indeed he said with the forces Talut set out Then when
 يَنْهَرُ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ
 then indeed he taste it and whoever from me then he is not from it drinks whoever with a river.
 مِنِّي إِلَّا مَنْ أَغْرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا
 a few except from it they Then drank (of) his hand (in the) hollow takes whoever except from me
 مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
 they said with him believed and those who he crossed it Then when of them
 لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
 those who Said and his troops against Jalut today for us strength No
 يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ آلِهَةً كَمِ مِّنْ فِئَةٍ قَلِيلَةٍ
 a small company of How many Allah (would) meet that they were certain
 غَلَبَتْ فِئَةُ كَثِيرَةٍ يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾
 the patient ones (is) with Allah (of) by permission a large company overcame
 وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
 Pour Our Lord they said and his troops to (face) Jalut they went forth And when
 عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
 the people against and help us our feet and make firm patience on us
 الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ يَأْذِنُ اللَّهُ وَقَتَلَ
 and killed Allah by (the) permission So they defeated them the disbelieving
 دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 and the wisdom the kingdom Allah gave him and Jalut Dawood
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْ لَا دَفَعَ اللَّهُ النَّاسَ بَعْضُهُمْ
 some of them (the) people Allah's (for) And if not He willed that which and taught him
 بِبَعْضِ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
 Possessor Allah (and) but the earth certainly corrupted with others
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ
 (of) Allah (are the) Verses These the worlds to of bounty
 نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾
 the Messengers (are) surely of And indeed you in (the) truth to you We recite them

فصل
 الفصل من
 بيت المقدس
 تنظيركم
 منظركم
 الحرف
 أحد بيده
 دون الكرع
 لا طاقه
 لا قوت
 فية
 جنانة
 برزوا
 ظهروا

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ
 Allah spoke whom Among them others over some of them We (have) preferred (are) the Messengers These
 وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
 the clear proofs (of) Maryam son Isa And We gave (in) degrees some of them and He raised
 وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا
 those who not fought each other Allah (had) willed And if (the) Holy with Spirit We supported him
 مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
 they differed (And) but the clear proofs came to them what after from (came) after them from
 فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا
 they fought each other not Allah (had) willed And if denied who and of them believed who (so) of them
 وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا
 Spend believe who O you He intends does Allah (and) but
 مِمَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
 and no friendship and no in it bargaining no a Day comes that before from We provided of what
 شَفْعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
 Him except God (there) Allah (are) the wrongdoers (are) the they the deniers And intercession
 الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
 and what the heavens in what To sleep (and) not slumber overtakes Him Not Sustainer Ever-Living
 فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 is what He knows by His permission except with Him can intercede the one who Who the earth in
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
 what except His Knowledge of anything they encompass And not behind them what and them before
 شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
 guarding both of them tires Him And not and the earth the heavens His Throne Extends He willed
 وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
 the right has Surely the religion in compulsion no (There) is the Most Great the Most High And He
 مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ
 then surely in Allah believes and in false deities disbelieves Then whoever the wrong from
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
 he grasped the handhold (which) will not break (the) firm the worlds to of bounty

روح القدس
 حبرل عليه
 السلام
 خلقة
 مودة وصداقة
 النسي
 الدائم الخفاء
 القويم
 الشايع الصام
 بقدر امر
 الخلق
 سنة
 لغام والظنوة
 لا ينفقة
 لا ينفقة ولا
 بشئ عليه
 الرشك
 الهدى
 الغنى
 الضلال
 بالطاغوت
 ما ينفق من مسلم
 وشيطان وغيرهما
 بالقروة الزلزال
 بالنفق المشككة
 الوثيقة
 لا انقسام لها
 لا انقطاع
 ولا زوال لها

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
 light towards darkness from He brings them out believe (of) those who Protecting Guardian
 وَالَّذِينَ كَفَرُوا ءَافِيَا لَهُمُ الطَّغُوتُ يُخْرِجُونَهُم مِّنَ
 from they bring them out (are) the evil ones their guardians disbelieve And those who
 النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 in it they (of) the Fire (are the) companions Those [the] darkness towards the light
 خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
 his Lord concerning (with) Ibrahim argued one who towards you see Did not will abide forever.
 أَنِ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي
 grants the One Who My Lord Ibrahim said When the kingdom Allah gave him because
 وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
 brings up Allah [Then] indeed Ibrahim Said and causes death give life I He said and causes death.
 بِالسَّمِيسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
 the one dumb became the west from it you bring the east from the sun
 كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ
 passed like the one who Or [the] wrongdoers, the people guide does not
 عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ
 Allah this (town) (will) bring to life How He said its roofs, on overturned and it a township by
 بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ
 (have) How long He said, him then year (is) a hundred Allah him caused Then to die its death? after
 قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
 year(s) one hundred you (have) remained Nay He said, (of) a part or (for) a day 'I remained He said,
 فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى
 at and look change with time, (they did) not and your drink your food at Then look
 حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى
 at And look for the people, a sign and We will make you your donkey
 الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
 Then when (with) flesh. We cover them then We raise them how the bones
 تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾
 All-Powerful, thing every (is) on Allah that I know he said, to him, became clear

فَبُهِتَ
 نَبِيٌّ وَنَبِيٌّ
 عَابِدٌ عَلَى
 عُرُوشِهَا
 خَرِبَتْ أَوْ خَالِدٌ
 مِنَ الْقَرْيَةِ
 الْقَرْيَةِ
 كَيْفَ
 مِائَةَ عَامٍ
 لَمْ يَتَسَنَّهْ
 لَمْ يَتَسَنَّهْ
 مَعَ مَرُورٍ
 الشَّيْءِ عَلَيْهِ
 لَتُنْشِزَهَا
 زَمَانًا مِنْ
 الْأَرْضِ لَتُؤْتَاهَا

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَٰئِم
 Have not He said (to) the dead give life how show me My Lord Ibrahim said And when
 تَتُومِنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
 of four Then take He said my heart to satisfy [and] but Yes He said you believed
 الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
 a portion of them hill each on put then towards you, and incline them the birds
 ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
 All-Wise All-Mighty, Allah that And know (in) haste they will come to you call them, then
 مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
 a grain (is) like (of) Allah (the) way in their wealth spend (of) those who Example
 أَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ
 gives manifold And Allah grain(s), hundred ear each in ears, which grows
 لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 their wealth spend Those who All-Knowing All-Encompassing, And Allah He wills, to whom
 فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَّا أَنْفَقُوا مِّنْ أَدْنَىٰ ذِي لَّهُمْ
 for them hurt and not reminders of generosity they spend what they follow not then (of) Allah (the) way in
 أَخْرَهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 will grieve, they and not on them fear no and their Lord with their reward
 ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا
 followed a charity than (are) better forgiveness and kind A word
 أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا
 render in vain (Do) not believe who O you All-Forbearing All-Sufficient Allah And (by) hurt.
 صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ
 (by) the people (to) his wealth spends the one who or [the] hurt with reminders (of it) your charities
 وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
 upon it smooth rock (that of a) (is) like Then his example [the] Last and the Day in Allah believe (does) not
 رُءُوبٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ
 on they have control Not bare then left it heavy rain, then fell on it (is) dust,
 شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾
 (the) disbelieving, the people guide (does) not And Allah they (have) earned of what anything

إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ
 إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ
 إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ

مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ
 مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ
 مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ

إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ
 إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ
 إِبْرَاهِيمَ وَمُؤَلِّمَهُ إِسْرَافِيلَ

مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ
 مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ
 مِثْلُ ٦ حَبَّاتٍ أَوْ مِثْلُ ٦ حَبَّاتٍ



وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً
 فَإِنْ أَثِمَ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
 وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
 يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
 وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
 اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
 رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
 تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

in hand then pledge a scribe, you find and not a journey on you are And if
 And let him fear his trust is entrusted one who then let discharge (to) another one of you en trusts Then if
 then indeed he conceals it And whoever the evidence. conceal And (do) not his Lord. Allah
 the heavens (is) in what To Allah ever (belongs) (is) All-Knower. you do of what And Allah his heart (is) sinful
 you conceal it or yourselves (is) in what you disclose And if the earth. (is) in and whatever
 He wills. whom and He will punish He wills whom Then, He will forgive Allah for it will call you to account
 was revealed in what the Messenger Believe All- Powerful thing every on And Allah
 and His Books and His Angels, in Allah believe All and the believers. his Lord from to him
 We heard And they said, His Messengers. of any between we make distinction and His Messengers.
 burden (Does) not (is) the return and to You our Lord, us Your forgiveness and we obeyed
 it earned. what against it it earned what for it its capacity except any soul Allah
 lay And (do) not Our Lord we err or we forget if take us to task (Do) not Our Lord
 [And] (do) not Our Lord (were) before us. those who on You laid like that a burden upon us
 have mercy on us. us and forgive us And pardon (of it) we have (the) strength not what lay on us
 (the) disbelievers the people against so help us our Protector You (are)

وَسَمِعْنَا
 مَا نَقَلَهَا وَمَا
 تَقَرَّرَ عَلَيْهِ
 إِصْرًا
 عَمَّا لَدُنَّا
 وَمَا نَكَايِدُ
 الشَّافِعِ
 لَا طَاقَةَ
 لَا قُدْرَةَ

سُورَةُ الْاَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ
 قَبْلَ هُدَى النَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ
 عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ
 شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ هُوَ الَّذِي يَصَوِّرُكُمْ
 فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
 الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
 وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذْكُرُ
 إِلَّا أُولَ الْأَلْبَابِ رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
 لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
 النَّاسُ لِيَوْمٍ لَا رَبَّ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

the Book to you He revealed Sustainer Ever-Living Him, except God no Allah Laam Meem
 (this) and the Injeel, the Taurat He revealed and (was) before it that which confirming in [the] truth
 for them of Allah in (the) Verses disbelieve those who Verily, the Criterion (He) And mankind for the guidance Before
 from Him is hidden not Allah Indeed All-Able of retribution. All-Mighty And Allah severe (is) a punishment
 shapes you (is) the One Who He the heaven. in and not the earth in anything
 He the All-Wise the All-Mighty Him, except god no He wills how(ever) the wombs in (There is)
 (of) the Book foundation tare the they absolutely clear (are) Verses of it the Book to you revealed the One Who
 allegorical (is) what (is) they follow perversity their hearts in those for (are) allegorical and others
 Allah except its interpretation its interpretation. and seeking [the] discord seeking of it
 take heed not And our Lord. (is) from All in it. 'We believe they say, knowledge in those firm And
 and grant You (have) when after our hearts deviate (Do) not Our Lord men of understanding. except
 will gather Indeed, You Our Lord! (are) the Bestower. You Indeed You mercy. Yourself from (for) us
 the Promise. break (does) not Allah Indeed, in it. doubt (there is) no on a Day [the] mankind

الْقَوْمِ
 الْقَوْمِ الْقِيَامِ
 بِتَقْدِيرِ خَلْقِهِ
 الْقُرْآنِ
 مَا مَرَى بِهِ نَبِيٍّ
 الْحَقِّ وَالْإِنَّمَالِ
 غُرُوبِ
 غَالِبَ قُوَّتِي
 مَنَعَ الْخَابِ
 تَحْكُمَاتِ
 وَصِيحَاتِ
 لَا يَنْتَهِى
 وَلَا يَنْتَهِى
 أَلَمَ الْكِتَابِ
 فَتَنَةُ الَّذِي
 تَرْتَجِعُ إِلَيْهِ
 تَحْكُمَاتِ
 خَطِيئَاتِ اسْتَأْذِنَ
 اللَّهُ بِعَلَمِهَا
 تَوَلَّى لَا تَضِلُّ
 إِلَّا بِظَنِّ دَقِيقِ
 زَيْغِ
 تَبَلُّغِ وَالْجَوَارِ
 لَا تَرْفَعُ
 لَا يَبْلُغُ مِنْ
 لَقْنِ